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36 of the same series), in which it was set forth that the four accounts of the institution of the sacred eating are unhistorical and have arisen from Jewish and also Gnostic conceptions.

We are given an argument to set aside Eichorn's view and then a discussion of the meaning of the words of institution. Our author repudiates the idea that there is any significance in the breaking of the bread and the pouring out of the wine; the former being in Jewish usage simply like the cutting of the loaf with us; and he might have added that we are nowhere told that the wine was poured out. He holds that the bread and wine are simply a parable of the food of the soul, that the Lord chose an everyday occurrence constantly to remind his disciples of him. As often as they partook of bread and wine, the material of every Jewish meal, they were to think of him. He thereby placed himself in the center of thought of their natural life. In Corinth and everywhere else the church supper was an actual meal.

Having gone thus far, our author draws back and says that such an observance is under our circumstances not possible. If, however, the Lord commanded his disciples to remember him, not merely once a month, once a week, occasionally, now and then, but whenever they ate bread and drank wine even in their daily meals, we must consider his injunction a wise one and one possible of observance. And, moreover, in quoting Paul's words to the church at Corinth, our author fails to notice that the only thing the apostle condemns is "divisions" among them. He does not find fault with their meal as too sumptuous, but only that it is not shared in love, the poor brother who ought to have received a satisfying repast being left "hungry," while others were surfeited — this, rather than intoxicated, being the meaning of *μεθύειν* in this connection.

NORMAN FOX.

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BEITRÄGE ZUR VERSTÄNDIGUNG ÜBER BEGRIFF UND WESEN DER  
SITTlich-RELIGIÖSEN ERFAHRUNG. Von ERNST PETRAN.  
Gütersloh: C. Bertelsmann, 1898. Pp. viii + 359. M. 5.40;  
bound, M. 6.

THIS book is the outgrowth of a lecture on the idea of moral-religious experience in modern theology, given by the author before a conference of pastors at Liegnitz in 1897. In the form in which the material is here presented it has swollen to an ample treatise of 359 pages. After an introductory definition of terms, the conception of

religious experience is followed through the writings of Dorner, Frank, Lipsius, Wendt, Köstlin, Reischle, Herrmann, Kähler, and others. The author then develops his own view, and states the conditions, both objective and subjective, upon which the existence of such experience depends. In a concluding section he draws certain practical conclusions for theological method, specially in the department of exegesis.

The most interesting thing about the book is the problem which it raises. After calling attention to the fact that one of the most noticeable features of modern theology in all its forms, liberal and conservative alike, is the stress laid upon religious experience as the *sine qua non* of a sound theology, Petran points out that there is no agreement as to the nature of the experience upon which all insist. It is taken for granted that everyone knows what is meant, and that careful definition is needless. But this is far from being the case. The only modern writer who gives a thorough discussion of the conception of experience is Köstlin, to whose careful books, *Die Begründung unsrer sittlich-religiösen Ueberzeugung*, Berlin, 1893; *Religion und Reich Gottes*, 1894, and *Der Glaube*, 1895, our author pays deserved tribute.

It is in the hope of rectifying this omission that Petran undertakes his book. Starting with our experience of the physical universe, and passing on to our experimental knowledge of our fellow-men, he arrives at last at that form of experience which we designate as distinctly religious. The nature of this he tries to make clear by analogies drawn from the lower realms. He shows that all experience presupposes contact with an object, and that in the case of religion this object is the living God. He traces the means by which God makes himself known to men, laying stress on the part played in his revelation by physical means. God reveals himself through nature, through miracle, through prophecy, and above all through Scripture, which gives us the record of his dealings with men in the past. In opposition to the Ritschlian attempt to confine the conception of revelation to the historic Christ, he argues for the importance of the Old Testament as an indispensable stage in God's historic revelation. But objective revelation, in whatever form, becomes effective only because there is in man a subjective capacity for religion. The organ for the divine communication is the conscience, through which God not only acts upon the feelings and the will, but introduces us into a new world of ideas. Above all the importance of prayer is emphasized as the means of our direct contact with God.

As the above outline shows, there is much that is true and fruitful in this book. Certainly there is room for such a discussion of religious experience as that for which Petran pleads. We cannot but feel, however, that his book would have been more effective if it had been shorter. With characteristic German thoroughness he has gathered together everything that has been said upon his subject in modern German literature, and the freedom of his own treatment is hampered, as proves so often the case in German books otherwise excellent, by the consciousness of the presence of this great cloud of witnesses. Of the English literature on his subject Petran apparently knows nothing, even a book lying so directly in his field as Stearns' *Evidence of Christian Experience* being ignored.

With the practical conclusions of the author we are in hearty sympathy. He pleads for a theology which shall make earnest with that conception of experience which is constantly on its lips. Especially does he contend for an exegesis which shall be not merely a catalogue of the opinions held by the different writers of Scripture, but a study of their spiritual life. For this, as all agree, is the great significance of the Bible, that it is a living book—not a thesaurus of theological doctrines merely, but a record of the life-experiences of men renewed by the Spirit of God and witnessing to others of the new life in which they rejoice. Is it not time, we may well ask, that this point of view, theoretically recognized, shall be more consistently applied in practice then is often the case in our exegesis?

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THE RANGE OF CHRISTIAN EXPERIENCE. Being the Twenty-eighth Fernley Lecture. Delivered in Hull, July, 1898. By RICHARD WADDY MOSS, Classical Tutor, Didsbury College. London: Charles H. Kelly, 1898. Pp. xii + 114.

THE author modestly claims that he has written only a lecture, not a complete and exhaustive treatise, and in a suggestive and practical way pointed out *some* of the experiences of those who accept Christianity with the heart.

The rules and motives which Christianity presents enable one to use his bodily organs and powers so as to avoid over-indulgence and over-restraint, keeping the body in subordination to the mind. To the mind itself Christianity is a coördinating force, which gives to the